

which the conventual life was exposed. The two orders of friars became fierce enemies to each other and fought upon all occasions.<sup>1</sup> In their theory and doctrines they exactly satisfied the notions of the time as to what the church ought to be, and "they restored to the church much of the popular veneration which had become almost hopelessly alienated from it."<sup>2</sup> The age cherished ideals and phantasms on which it dwelt in thought, developing them. Suffering was esteemed as a good, and self-denial with suffering made saintliness. Francis and his comrades cherished all these ideals and had all these ways of thinking. Francis became the ideal man of his time.<sup>3</sup>

695. The Franciscans. Other mendicant orders prove the dominant ideas of the time. These were the Angustinian hermits (1256), the Carmelites (1245), and the Servites, or Servants of Mary (c. 1275). The mendicants did not live up to their doctrine for a single generation. In the middle of the century Bonaventura had to reprove the Franciscans for their greed of property, their litigation and efforts to grasp legacies, and for the splendor and luxury of their buildings.<sup>4</sup> The two great orders of friars became an available power by virtue of their hold on the tastes and faiths of the people. They became the militia of the pope and helped to establish papal absolutism. They "were perfectly adapted to the world conditions of the time."<sup>5</sup> The doctrines of poverty were at war with the character, aims, and ambitions of the church. The Franciscans, in order to establish the primitive character of their system, asserted that Christ and his disciples lived by beggary in absolute renunciation of property. This was a Scriptural and historical doctrine

<sup>1</sup> Lea, *Inquis.*) I, 302.

<sup>2</sup> Lea, *Sacerd. Celib.* ^ 377.

<sup>3</sup> Little, *St. Francis of Assist*, 138. Carmichael (*In Tuscany*, 228) is satisfied that Francis received the stigmata. He says: "No serious person any longer seeks to dispute the fact." The stigmata were imparted by an angel and consisted in "long nails of a black, hard, fleshy substance. The round heads of the nails showed close against the palms, and from out the backs of the hands came the points of the nails, bent back as if they had pierced through wood and then been clinched." The wounds caused pain so great that Francis could not walk. Little does not reject all the fabulous details in the life of the saint as the legends have brought it down. \* Lea, *Inquis.*, III, 29.

<sup>5</sup> Michael, *Gesck. fas Detitschen Volkes* ^ IT, 78.